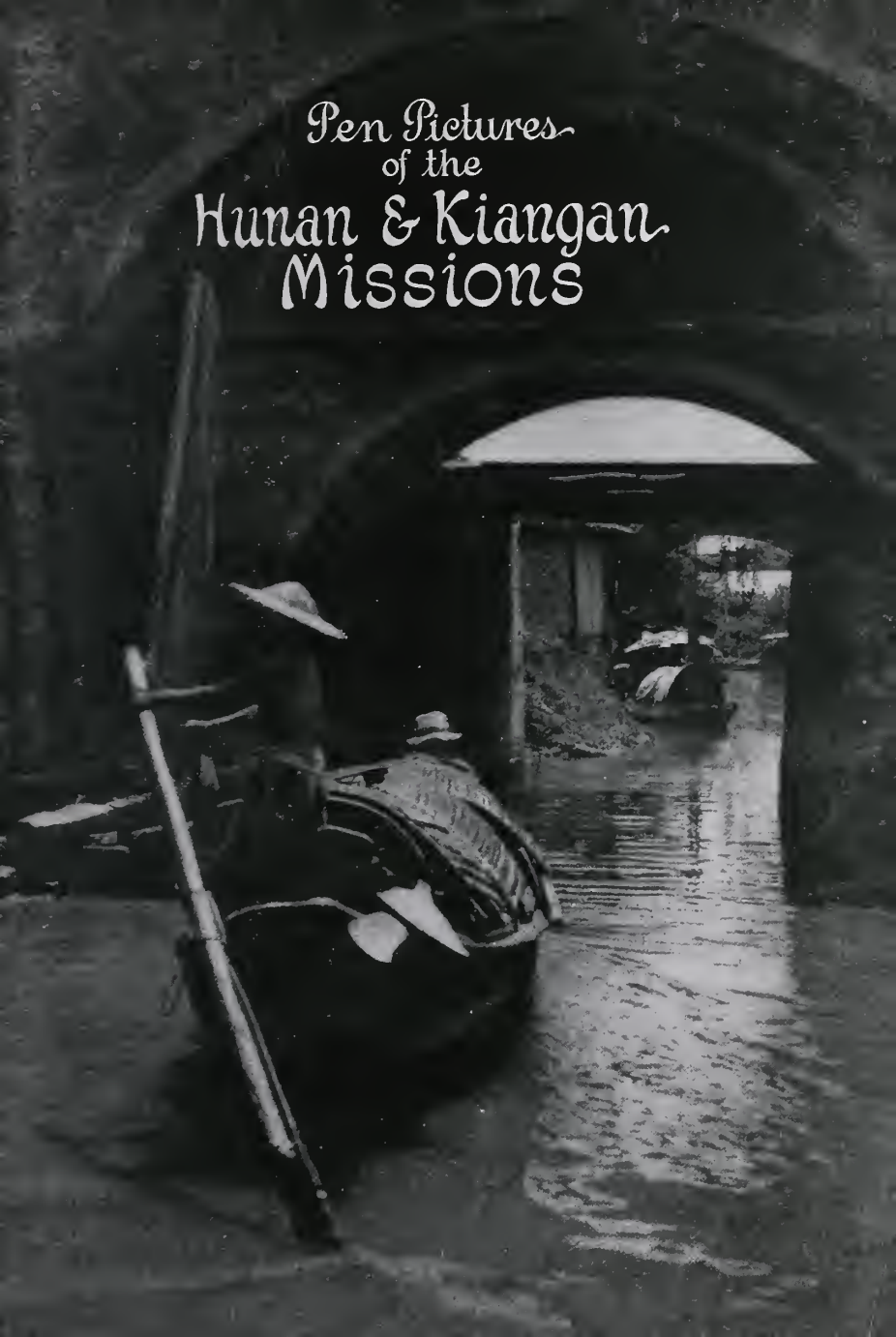
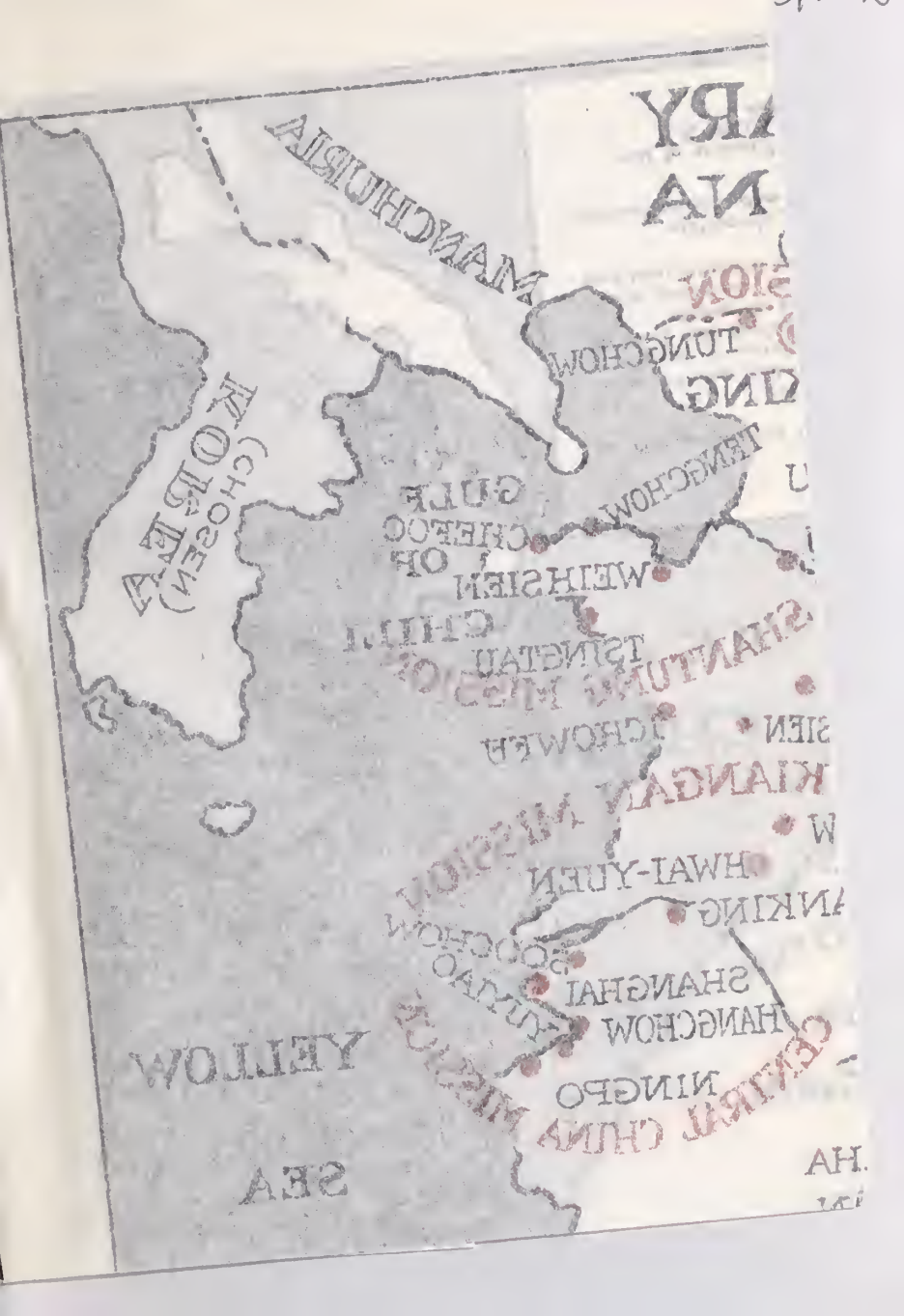


Pen Pictures
of the
Hunan & Kiangnan
Missions







RY
NA

MANCHURIA

KOREA
(CHOSŬN)

YELLOW
SEA

TUNGCHOW

GULF
OF
CHEFOO

TUNGCHOW

WEIHSHIEN

CHINA

SHANTUNG PROVINCE

CHOWTEH

KIANGSU PROVINCE

HWHAI-YUEN

ANKING

SHANGHAI

HANGCHOW

NINGPO

TUNGTAO

SOOCHOW

SOOCHOW

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SHANTUNG PROVINCE

CENTRAL CHINA MESS...

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MISSIONARY MAP OF CHINA

(Presbyterian)



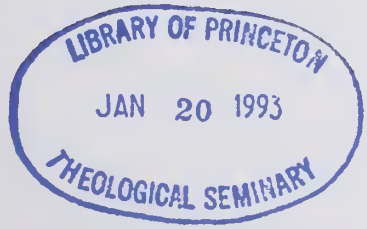
CHINA

More than one-fourth of the world's inhabitants live in China.
 China has 400,000 people to one doctor.
 The annual death rate is from forty to fifty per thousand.
 Only 6 per cent. of the school population is in school.
 China's new phonetic alphabet will unlock the doors of learning for hundreds of millions of people.
 With a written language of 40,000 characters only about one person in twenty had time to learn to read and write.
 The new alphabet has but thirty-nine characters.
 Christian missionaries have been influential in promoting the phonetic system.


The Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A.
 156 Fifth Avenue, New York

SCP 45, 2 18

PEN PICTURE
of the
HUNAN AND KIANGAN
MISSIONS, CHINA



THE BOARD OF FOREIGN MISSIONS
Department for Specific Work
THE WOMAN'S BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 Fifth Avenue, New York City



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Pen Picture

of the

Hunan Mission, China

Mission Established—1900

Stations in Order of Founding

Changteh. 1898; 1906	Chenchow 1904
Siangtan 1900	Changsha 1913
Hengchow 1902	

Mission Territory

The inland Province of Hunan in South Central China extending northward from Kuang Tung Province to the Yangtse River. It is about 600 miles from the coast.

Outstanding Features

Populous, strategic inland province abounding in waterways.

Vast and largely undeveloped resources in minerals and agriculture with an active and growing commerce.

Historically important.

The Hunanese are stalwart and intelligent, making industrious workers, good soldiers, excellent administrators, intelligent, independent leaders.

Until 1902, when by British treaty Changsha was opened as a port on the river, the people were violently anti-foreign and conservative. The present attitude (1921) is more friendly and progressive, responding rapidly to China's intellectual renaissance.

Strong evangelistic work admirably supported by a growing medical and educational work, especially in some of the Stations.

Other Missions Operating Here

Wesleyan Methodists; Reformed Church in the United States; Protestant Episcopal Mission; Seventh Day Adventists.

Importance

Hunan is a province of strategic importance to the commercial and political interests of the Republic. Because of its central position as well as its great resources and teeming population, it promises to be one of the most important mission fields of China.

Geography

Geographically, Hunan is a beautiful province abounding in the picturesque. Natives graphically describe it as containing three parts upland and seven parts water. A more accurate division sometimes heard is three-tenths hill, six-tenths water and one-tenth plain. The rich rice fields in the plain are often flooded by mountain streams.

Estimated Area

From 74,000 to 90,000 square miles. Approximately equivalent to the State of Ohio.

Estimated Population

From 18,000,000 to 21,000,000; an intelligent, conservative, substantial people.

Latitude and Climate

25° to 28° north, the same as Florida. Penetrating cold in winter and damp, debilitating heat in summer.

Transportation

Most of the cities of Hunan can be reached by water so the junks are numerous. Of vessels, with a carrying capacity of four tons and upward, there are at least 20,000 and of smaller craft more than double that number. A careful Japanese estimate gives 30,000 as the number of Hunan junks which enter at Hankow, 125 miles below Yochow, in the course of a year. Steam navigation is in its infancy. Small 600-ton steamers run between Hankow, Changsha and Siangtan; and there are a score of launches plying in and out of the province. The contemplated railroad line being built from Peking to Canton extends beyond Changsha and will run through the length of the province.

Exports and Imports

The four leading products of the province are coal, iron, rice and timber, which are very abun-

dant. As early as the year 1907 four to five million tons of coal were sent to Hankow. Additional exports were sulphur, lead, zinc, arsenic, manganese, copper, silver, tin and antimony. From the last, a very large revenue is received. Of agricultural products besides rice there are cotton, tobacco, tea, bamboo, lily and lotus flowers and beans. There are further exports of hides, horns and eggs. The imports are principally cotton goods, kerosene, matches and glass.

THE PAST AND THE PEOPLE OF THE PROVINCE

HUNAN'S early history is full of the reputed deeds of the primitive rulers of China. Some of the most interesting of the traditions of the past are grouped around this province. In more recent times, about 1854, the province suffered severely from the Taiping rebels. Changsha, the capital, was invested and successfully endured an eighty-day siege. For this reason it is called, "The City of the Iron Gates." The soldiers of Hunan have a particular reputation for valor and are called the Hunan Braves. They are now considered to be the best fighting material that exists in China. As in military, so in civil life, the Hunanese are found in high office throughout the Republic.

For the same reason, until 1902 the province was always violently anti-foreign. It is doubtful if prior to 1880 a dozen foreigners had passed its frontier. Mr. Archibald of the Scotch Bible Society remarked

on entering the gates of Changsha with a friend, "The last time I tried to enter this gate the soldiers knocked me down and rolled me in the mud." In 1902 the British treaty stipulated for the opening of the capital city, Changsha, as a treaty port. From this time on the province has been increasingly sympathetic to foreign trade, foreign education, and foreign mission work. "The Hunanese are full of character. Probably they represent and have profited from a considerable admixture with the warlike and independent aborigines still surviving in the province. They are noted for their pride, opulence, strength of mind, tenacity of purpose and administrative ability. To all who seek to attain a close relationship with them sympathy and appreciation are essential. Intelligent and possessing a manly independent bearing, the Hunanese will certainly show themselves to be leaders in the new and reformed China now in process of creation."

Missionary History

The first preaching of the Gospel was done by Roman Catholics in the year 1690. The earliest missionary journey by Protestants entering Hunan was made in 1864 by the Rev. Josiah Cox, the pioneer of Wesleyan Missions in Central China. In 1875 the Rev. B. H. Judd of the China Inland Mission, made a tour in Hunan and for a short time rented a house at Yochow, on the Lake, but was forced to give it up, because of threatening riot. There was no permanent residence of foreigners until the year 1882. In 1892, twelve Christian converts were baptized by Rev. Griffith John.

Beginnings of Presbyterian Mission Work

In the year 1872, Rev. H. V. Noyes, D.D., of Canton, made an itinerating trip to Linchow, the northernmost city of the Kwangtung Province, just south of Hunan, and as early as the year 1888, the American Presbyterians of Canton Presbytery granted a request for the organization of a church in Lin Wu Hsien. This was the first Protestant Church in Hunan. In spite of persecution on the part of officials and people, including the destruction of their church and several of their homes, the little band more than held their own. The Christians of Lin Wu are poor, but they have been able with some help from the outside to erect a suitable building and from this place as a center the work branches out.

One of the most interesting and inspiring results of the early development of the work is the Church in the Mountains. In the early days, several Christians fled from Lin Wu to the mountains on the Kwangtung border. From there they established homes among the sparse population in the valley and went everywhere preaching the word. A goodly number believed and the foreign missionary had the privilege of preaching to the Miao, the aborigines of China, within the bounds of whose reservations the Christians had their homes.

When the time came for the Presbyterian Board to open up a Mission in Hunan, Rev. W. H. Lingle was sent from South China to discover the most promising location. He chose the populous valley of the Siang River and the large and active city of Siangtan. On November 6th, 1899, the Board authorized

the opening of the Hunan Mission, and on March 3rd of the following year, Rev. and Mrs. W. H. Lingle, Mrs. J. L. Doolittle and Dr. Leila Doolittle took up their residence in the city of Siangtan; a few weeks earlier the Cumberland Presbyterian Mission had opened a Station at Changteh which has been developed by our Board since the union of the two church bodies in 1906.

Scarcely had the Lingle party become settled at Siangtan when, in the summer of 1900, the Boxer outbreak compelled all foreigners to withdraw; but thanks to the ability of the enlightened viceroy of the province, Chang Chih Tung, few lives were lost. Mission work was resumed the next year and a remarkable change was manifest in the attitude of the officials and people. Formerly few Hunan men would dare to avow themselves as Christians, while now the danger was in the opposite direction largely from ulterior motives, and in one year Mr. Lingle closed eleven chapels that were opened by the non-Christians in order to get the support and protection of the Christian name. In 1903, in the capital city of Changsha where a few years before a foreigner's life would not have been safe, a three day's conference was held by thirty-two representatives of all the denominations working in Hunan. In 1910 there was an anti-foreign riot in the same city and the missionaries were again obliged to withdraw. There were many disturbances in the year of the revolution, 1911, and there has been much robbery and looting since that time; yet in spite of all these disorders mission work has not been hindered but has progressed very rapidly.

Development

The original Station at Siangtan has multiplied itself by reaching out northward and southward and establishing monthly circuits of seven or eight towns, each under a Chinese evangelist and visited periodically by a supervising missionary. The Stations of Hengchow and Chenchow to the south and Changsha to the north have also been developed in this way. Taoyuen is an important Out-Station a few miles distant from Changteh. Siangtan has now a large and well-organized institutional church whose many-sided activities embrace in their scope hundreds of men, women and children.

The work at Hengchow and Chenchow Stations has always been strongly evangelistic. Much itinerating and colportage work has been done in these fields. Various conferences are held annually for Bible study, training in methods, Christian fellowship and spiritual inspiration and development. These are largely attended by delegates from scores of churches and groups and are an important factor in the work of the Mission. Hengchow has also a very large and far-reaching hospital ministry.

At nearly every Station on this field medical work is carried on,—a very material aid in the furtherance of the Gospel. Every cure means the breaking down of prejudice and a deed of love is the opening wedge for the Gospel.

Changteh Station was the scene of the labors of the late O. T. Logan, M. D., the famous and beloved physician who for 22 years rendered skilful and devoted service on this field. Here also for two years (1918-20) was stationed "China's Christian Soldier,"

the remarkable General Feng Yu Hsiang, maintaining discipline and inculcating Christian truth and ideals and instituting moral and sanitary reforms both in the city and among the soldiers; through cooperation with the efforts of the missionaries he aided largely in the winning of over 2,000 soldiers and officers to Christ.

Changsha is the seat of a number of important Union educational institutions—among which are a Girls' High School, a Bible Training School and a Theological Seminary. The University of Yale has here a fine college ("Yali") and a strong medical school.

Note. For most recent statistics of the Hunan Mission see current Annual Report of the Foreign Board.

October, 1921

Pen Picture of the Kiangan Mission, China

Established—1906

Stations in Order of Founding

Nanking.....	1876	Nanhsuehon.....	1912
Hwai Yuen.....	1901	Shouchou.....	1919

Outstanding Features

A unique demonstration of the practical workings and fine effectiveness both at home and on the field, of the Station Plan for the support of the missionary enterprise.

A striking example of inter-denominational cooperation.

Vital interest in the Chinese Home Missionary Society.

Other Protestant Missions Operating in This Field

At Nanking Station—Northern Presbyterian; The Disciples of Christ; The Northern Methodists; The Baptists and The Southern Presbyterians.

Union Work

At Nanking Station—Nanking University including the Department of Agriculture and Forestry, the Department of Missionary Training (Language School) and the University Hospital and Nurses' Training School; Women's Bible Training School; Ginling College; Theological Seminary.

Location and Stations

The Kiangnan Mission is located in eastern China in the Provinces of Kiangsu and Anhwei. The name of the Mission is formed from the first syllables of the names of these two Provinces.

Nanking was opened in 1876, as a Station of the Central China Mission, and Hwai Yuen in 1901. Distance from the other Stations of the Mission and difficulties of travel led to the establishment of these two Stations as a separate Mission in 1906; and later the two additional cities Nanhsuchou and Shouehou, were occupied as Out-stations of Hwai Yuen. Meanwhile improved communication by boat and railway has greatly enhanced the possibilities of mission work, and brought the Stations into very close touch. Journeys which formerly occupied a week can now be made in less than a day.

Mission Territory

The field of the Mission includes not merely the four central Stations but hundreds of outlying villages to the most of which the Gospel has not yet been brought.

Population

Nanking City about 500,000 ;

Hwai Yuen about 40,000, Station responsible for 4,000,000 souls ;

Nanhsuchou about 15,000, Station responsible for 2,000,000 souls ;

Shouhou Station responsible for an enormous country field, open and ready for the Gospel.

Latitude

Corresponding to that of South Carolina.

Climate

The climate is, like that of South Carolina, hot in summer, in winter cold and damp. The temperature ranges from 100 degrees to 6 degrees.

General Conditions

THE general characteristics of the people in the region of the Kiangan Mission vary greatly from the more refined and wealthier people of Nanking to the rough countrymen and robber baron type found in some parts to the north. Nanking, with its large city life and long familiarity with official and educational traditions has great numbers of the old literati who still look back to the days of the empire as the Golden Age. The streets there are swarming, too, with students of the new type, the boys in the many government and mission schools. There also are many students returned from study in foreign countries. And most numerous of all are the poor of a great city, most easily recognized in the thousands of rickshaw coolies and burden bearers.

To the north we see in great majority the farmer class. There are a few of the old literati, fewer still of the returned students but an increasing representation although not large as yet of young China as it is being developed in modern schools. The people of the north have perhaps a larger scale of living than those of the south, and as a result, living expenses, wages and salaries are all lower in the north, although with the introduction of railways and the conditions following the World War, the expense of living has been rising with leaps and bounds in every part of this district.

Products

As the people in this field are divided into north and south, so too the products of the country follow the same geographical boundaries. The Hwai River is taken as a rough dividing line. In the south the main product is rice, in the north, wheat. Those who live south of the river for the most part eat rice as their staple of food. Those to the north eat bread. Along the valley of the Hwai we find a mixture, wheat for two meals a day and rice for one. To the south there is an abundance of cotton and silk. In the north barley, kaoliang, a grain used as a substitute for wheat, beans and bean oil together with the many other products of the bean. There is also a large yield of sweet potatoes, turnips, sesame, and various fruits—melons, pears, cherries, persimmons, pomegranates, peaches and apricots. Eggs are produced in large quantities. An up-to-date egg powder factory at Nanhsuchou disposes of thousands of these daily. Soft coal of very inferior quality and in limited amounts is being mined in some parts of this region.

The Four Stations

Nanking—the capital of the Province, is situated on the Yangtze river, 5 hours by train from Shanghai. It lies within high walls that have a circumference of about 23 English miles.

City History—The name Nanking means “Southern Capital” and the city has been the capital of China at various times. In the year 1853 Nanking became the capital of the Tai Ping rebels. With the aid of an American named Ward and the well known “Chinese Gordon,” the Imperial Government of China had reduced these rebels to subjection by June 1864, and Nanking ceased to be the capital of China. After the overthrow of the Manchu dynasty in 1911, Nanking was for a very short time the capital of the new Republic of China, and it was here that Sun Yat Sen assumed his position as provisional president of the new Republic, and the first meetings of the new parliament were held.

The city has therefore many memories interesting to the Chinese; its ruined imperial tombs and walls draw many visitors, both educated and uneducated. Nanking is, moreover, an important city commercially, socially and educationally. Many retired official families make this their home; and not a few wealthy individuals are interested in establishing schools and academies. Numerous government schools, ranging from kindergarten and primary to normal and law colleges, are also conducted in Nanking.

Hwai Yuen—This is a city of about 40,000 inhabitants, the center of a large farming region of some 4,000,000 people where no other Protestant missions are located. It is situated 150 miles north of Nanking.

on the Hwai river ten miles above Peng Pu where the provincial military governor of An Hwei has his capital. The Hwai is one of the six great rivers of China and has been a frequent source of floods and sorrows from the beginning of its history. Lying as it does at the junction of the Hwai and Gwo Rivers, Hwai Yuen has a large boat population and does an important shipping business. The city nestles between these two rivers among the beautiful pomegranate groves which cover the foot of West Mountain. Across the river the East Mountain is crowned by a temple erected to the memory of the great Emperor Yu who lived B. C. 2200. The earliest history of Hwai Yuen goes back to this ancient Emperor, the Chinese Noah, who is supposed to have had a home near the city.

From the Summit of West Mountain—As we stand on the top of West Mountain in the late afternoon sunshine, we see at its foot the supper smoke rising all over the city from the homes of the people. Looking away over the plains to the north, south, east and west we can count 400 villages. In a few of these the Gospel is just beginning to be known. Toward the southwest, which is the best evangelized section around Hwai Yuen, there are ten or a dozen little villages having organized schools and churches. In this region there are very few villages which have not at some time or other heard the Gospel story. But as we turn away from this one little section we can point out a few isolated Christian communities and the rest is virgin field. A secretary of the Inter-Church World Movement, after a year or more spent in making surveys of the field in China, pronounced the district viewed from the hills above Hwai Yuen the most needy spiritually in all China.

Nanhsuchou—Sixty miles to the north of Hwai Yuen lies Nanhsuchou, in the center of a large plain. Nanhsuchou is on the main line of the Tien Tsin Pu Kow railroad, two and a half hours north of Peng Pu, and about seven and a half hours north of Nanking. The city has high, well-built walls, which make a commanding promenade from which to view the city and the surrounding country. Nanhsuchou itself is a large town of fifteen thousand inhabitants; but the field of which it is the Mission center consists of three magistracies, approximating in size the provinces of Palestine in the time of Christ. These three magistracies are divided into some five hundred market districts, and each market district may be said to contain some forty villages. Thus the field for which Nanhsuchou Station is exclusively responsible consists of three walled county seats, five hundred market towns, some twenty thousand villages.

Shouchou—From the top of West Mountain at Hwai Yuen we can see the Hwai river as it meanders slowly down from the southwest. Just over the farthest hills that lie on the western horizon and up the river from Hwai Yuen a night's trip by launch, is the progressive city of Shouchou. Shouchou has always maintained a high educational standard and has always been in the fore-front politically, standing for the newer ideas of government. It has been called "The Backdoor of An Hwei," "The Key of An Hwei," and other names indicating the importance which the Chinese give to this city. It was at one time the capital of one of the kingdoms of the Han dynasty, and excavations here have brought to light some of the most beautiful pottery. The people of Shouchou are very proud of their connection with

the past and of their reputation for progress and education. The city has broad, well-kept streets, much cleaner than those of the average Chinese city. The walls, which are high and broad, are kept in good repair and are an imposing sight to the visitor as he approaches. The temples and ancient landmarks are kept in good condition and in constant repair. The city is largely Mohammedan and boasts of a large, well-kept mosque, with a school in connection in which Arabic is taught to a limited degree.

Missionary History

The first missionaries to the region of the Kiang-an Mission were the Roman Catholics. Early in their missionary career in China the Jesuit fathers established missions at Nanking. At Wu Ho, an Outstation of Ilwai Yuen, there is a Roman Catholic mission which has been established for at least two hundred years.

The first Protestant missionary to reach Nanking was a Mr. Douglas of the China Inland Mission. Shortly afterwards Rev. Albert Whiting and Rev. Charles Leaman, Presbyterian missionaries, arrived and after a struggle of two or three years with the opposition of the mandarins, established a Mission Station at Nanking in 1876. Mr. Whiting sacrificed his life only two years later while engaged in relieving the famine sufferers in Shensi Province. Mr. Leaman was spared to give nearly half a century of fruitful service at Nanking and died on the field in 1920, beloved by foreigners and Chinese alike.

Other early missionaries at Nanking Station were Rev. and Mrs. R. E. Abbey. Mr. Abbey labored from

1882 until his death in 1890. Mrs. Abbey spent over thirty years in devoted evangelistic effort on that field.

Shoulder to Shoulder

The Presbyterian missionaries were joined in 1883 by Rev. Virgil C. Hart, D.D., and Robert C. Beebe, M.D., of the American Methodist Church. The Church of the Disciples, the Quakers, the Seventh Day Adventists and the Protestant Episcopal Church also established mission work in Nanking and in the country round about. Each Mission has had assigned as its share a section of the field for which it alone is responsible.

Perhaps the most unique specimen of union work in Nanking is that of the Theological Seminary. Presbyterian, Methodist and Disciples schools of ministerial training were merged in one, in 1911; five different denominations are now cooperating in the work of the school. It draws students from fourteen provinces and from as many communions; and is recognized today as the leading theological training school in China. It forms a coherent and mutually responsive body of Christian teachers, cementing together the various communions. To the development of this important institution Rev. J. C. Garritt, D.D., gave unstinted and effective service, organizing, teaching and inspiring. His missionary labors at Nanking covered a period of thirty years. He was long a member of the China Council and one of the most influential and valued men of the Mission.

The Nanking University for men, Ginling College for women, and the Bible Teachers Training School for Women are other very successful union institu-

tions, doing effective work for the cause of education and the Kingdom of Christ.

Missionary Contribution to Conservation and Commerce

Special mention should be made of the departments of agriculture, sericulture and forestry in the University of Nanking. The work in each of these departments has commended itself to the attention of commercial interests, both Chinese and foreign, and to the good-will of the government as to be largely self-supporting. The School of Forestry is to a large degree responsible for the great interest taken in reforesting barren hills around Nanking as well as other districts even as far away as Shantung. Experiments are being made in cotton to improve the native Chinese variety and a measure of success has been attained. The experiments in silk culture have done much to improve the native methods and have attracted world-wide attention.

Chinese Home Missionaries

A most vital interest of the churches of the Kiangan Mission is the Chinese Home Missionary Society. This Society was formed in the summer of 1920, and in September, 1921, it numbered about 2,000 members, representing 18 provinces and Chinese Christians abroad. They had received up to that date over \$30,000. In the fall of 1920, they sent out a little party of missionaries, one man and four women, to the Tai in Yunnan Province. The Tai spread themselves over the country we call China before Moses was born and their descendants still occupy portions of southern China and northern Siam. The distance

travelled was great and difficult. This part of China is as foreign to these missionaries as China is to us. The people and language and dress and customs are different from what they have ever known. The little party of recruits visited many churches before they left, and the Chinese Christians were extremely pleased to hear the missionaries they were sending forth. The offering taken included rings, hair ornaments, brooches and pins.

Beginnings in Hwai Yuen

Hwai Yuen was first started as an Out-station of Nanking just before the Boxer uprising in 1900. Rev. W. N. Crozier and Rev. W. J. Drummond made a tour throughout the Hwai Yuen District. With rare exceptions the advances of the missionaries were met with disfavor and sometimes with abuse by the local Chinese.

It was not, however, until after the Boxer uprising that the inland work of the Mission was really started with the opening of the Hwai Yuen Station by Rev. Edwin C. Lobenstine, Miss Rose Lobenstine, Rev. DuBois S. Morris, Samuel Coehran, M.D., and Mrs. Coehran, and Rev. and Mrs. James B. Coehran. These pioneers were joined a little later by Miss Rose Hoffman, a trained nurse who later became Mrs. Lobenstine.

In the early days of the Station it was decided to live as close to the Chinese as possible and to this end all wore Chinese clothes and the men wore their hair down their backs in queues of various length. Yet in spite of this they were often greeted with showers of mud, stones and filth and with epithets

of the vilest character by the conservative Chinese of northern Anhwei, who hated and to a great degree still hate everything foreign. However, this feeling, anti-foreign rather than anti-Christian, is slowly wearing away so that in places where insults have been received in the past with at least the knowledge of the officials, the members of the Station are now often welcomed with feasting by the magistrates. This change in the attitude of the people comes from their observation of the fruits of Christianity as evidenced especially in three phases of the mission work,—famine relief, hospital work and the schools.

Results of Two Decades of Missionary Effort

There are today (1921) after less than twenty years of work, about six hundred baptized Christians and over one thousand active inquirers in this district around Hwai Yuen.

The local church of Hwai Yuen has a fine building; it supports its own pastor and bears the general church expenses, gives to missions and is now preparing to release two of the Out-station churches to form their own sessions.

During clinic hours the unusually quiet street outside the two hospitals is so crowded and busy with the sick and those bringing the sick that it resembles a large market town on a fair day. Both of these hospitals were built and endowed by members of the congregation of the supporting church in America.

An appealing activity of this Station is the Baby Welfare Work carried on in a temple loaned by the city, where little baby girls, who have been thrown out by their families are rescued and cared for until

homes may be found for them. This foundation work is full of promise. The Station has also a kindergarten, a self-supporting industrial class for women, with half day study of the Bible, and a woman's school.

The Station Plan Demonstrated

The Hwai Yuen Station has from the outset been supported by the Central Presbyterian Church of New York City. It is an interesting and suggestive fact that the enterprise was inaugurated at the instance of the Christian Endeavor Society of the church. The society numbering some fifty or sixty members requested the congregation to undertake the support of a missionary of its own and emphasized the request with an offering of five hundred dollars toward the proposed enterprise.

At that time very few Presbyterian churches had taken such a step and action was for a time delayed from the fear that the new enterprise would curtail the interest of the congregation in the general work of the Board. The result has been the reverse. With the development of the Station the missionary interest of the church in world-wide missions has grown. Without lessening its gifts to this cause it has expended upon the Hwai Yuen enterprise thousands of dollars and is well satisfied with its investment. As the demands of the growing work at Hwai Yuen have enlarged, the missionary zeal of the church has deepened and the response has been personal, hearty and immediate.

Nanhsuchou Station is the specific work on the foreign field of the Madison Avenue Church of New

York City. It was opened by Rev. and Mrs. Thomas F. Carter and Rev. and Mrs. George C. Hood in 1912. They had spent their years of language study and preparation in Hwai Yuen and helped greatly in the Famine Relief Work. The fact that the people of Nanhsuchou were very progressive and welcomed the foreigners made the first days there much easier. The city loaned temples for the establishment of schools and later gave the missionaries land for the building of a hospital.

The agricultural work at Nanhsuchou has been unique. Much has been done toward helping the farmers of today in addition to the training given in the Boys' School to the farmers that are to be. Classes have been attended by land owners from Nanhsuchou and neighboring towns. The new kindergarten is the people's own gift with the exception of \$500 from America. The native offerings ranged from a single penny to \$100. The Station conducts a girls' and a boys' school and several village schools. Classes for men and for women are also held and are very successful. A church has been organized and has already (1921) about 75 members. In the various classes for Bible study about 150 are now enrolled. A daily Vacation Bible School for Young China has been held. Much time is given to itineration in the villages by the missionaries aided by teams of native evangelists, and several preaching places have been established in the country.

Shouchou, the newest Station of the Mission, was organized in 1919 and is supported by the Westminster Guild. The work in this city was first started by the China Inland Mission which had a small

chapel here for a few years. They were, however, able to give but little time to this work and turned it over to the Hwai Yuen Station at an early date. When the first missionaries from Hwai Yuen went to Shouchou, they were received with showers of stone and filth by an anti-foreign mob, but now the residents of this beautiful little city are most cordial in their relations with the missionaries. Already there is a boys' school with some twenty pupils, a large girls' school and a group of some twenty or thirty Christians. Land has been obtained in the best portion of the city, quite ample for the development of the work for several years. Shouchou has also a small well developed country field and an enormous country field open and ready for the Gospel as soon as people can be found to go and teach them.

Mutual Helpfulness

The Stations of the Mission are united in a most helpful way. At present (1921) Nansuchou has no high school and therefore sends to Hwai Yuen a large group of high school pupils. The graduates of the high school at Hwai Yuen look largely to Nanking for their college and theological training.

Another feature working for the strength of the Mission is the mutual love and cooperation between Chinese and foreign workers. There is throughout the Mission a deep feeling of close fellowship, which oils the wheels of progress and greatly helps with the efficiency of the program for making this region over into a realm of the Kingdom of God. There is everywhere on the part of the foreigner the desire that the Chinese worker in the Church shall increase

in influence and that the foreigner shall stand in the background. On the other hand, the Chinese are, for the most part reluctant as yet to take over this leadership and there is a constant desire for the advice of the missionary, even when the leadership has been assumed.

In Those Days and These

Allusion has already been made to the changes since the early days of the work in methods of travel. When Mr. Leaman went to China in 1874 there was no railroad between Shanghai and Nanking and the trip had to be made up the Yangtze River in steamers. Arriving in Nanking, it was necessary to leave the river boat and to embark upon a small rowboat in midstream, for in those days before Nanking became a treaty port, no foreign-owned steamer was allowed to dock. A houseboat was then secured and the trip up the river to the west gate of the city, a distance of five miles, was made along a broad canal which skirts the western wall of Nanking. Later the well-built carriage roads between the Yangtze and the city enabled the missionary or traveller to reach any point in the city in a much shorter time by carriage, and now many automobiles pass up and down this road.

For the first few years after the opening of the Hwai Yuen Station it often took two, three or even six weeks to arrive there from the coast. Sometimes the trip was made by canal boat from Chinkiang, through the Grand Canal, up through the Hung Tse Lake and the Hwai River. Sometimes it was made overland from Nanking by means of sedan chair, mule-back, wheel-barrow or on foot.

Although these older methods of travel are still necessary for country itineration, travel between the great cities is entirely changed. The express from Shanghai to Nanking and the connecting express between Nanking and Peking enables one to cover distances in a few hours which formerly took weeks. One may leave Shanghai at eight o'clock in the morning and arrive at Hwai Yuen on the same day. There is a through aeroplane mail and passenger service between Peking and Shanghai by way of Nanking which quite revolutionizes one's ideas of China. All these changes in the methods of travel have had incalculable influence upon the missionary enterprise and it is reasonable to believe that China will be more quickly evangelized now that there are more rapid means of communication. The opening in 1896 of Kuling, in the mountains, as a rest resort for missionaries, has done much to lengthen their lives and to render more effective their service.

Now is the Day of Salvation

Now as never before are the people of China ready to hear the Gospel. Nearly everywhere the native Christians and the foreigners too are welcomed. Probably the greatest opportunity lies in the field of Christian education. The Chinese have always known the value of education and have had ambition in that direction. They are now for the greater part converted to the new type of education which is being given to them in both Mission and government schools. The Christian school has a wonderful opportunity and every possible help should be given to

make our schools not only the equal of the best of the government schools, but to give them a permanent foundation, that within these institutions of learning may develop traditions of evangelistic zeal and strong Christian character.

Note—For most recent statistics of the Kiangnan Mission consult the current Annual Report of the Presbyterian Board of Foreign Missions.

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